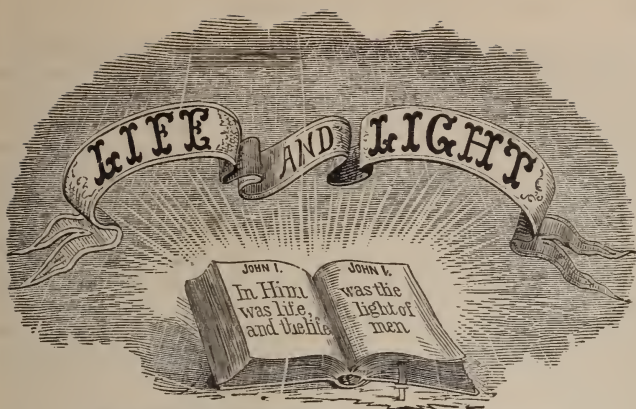


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FOR WOMAN.

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MEXICO.

PERSECUTED FOR CHRIST'S SAKE.

BY MRS. H. M. BISSELL.

WE spent about seven months, lately, in Tlajomulco, a pueblo twenty miles from Guadalajara. It has the reputation of being unusually liberal. So it is, so far as any general and public molestation of Protestants is concerned; but occasionally cases come to our notice of persecution in the family. The latest of these was of a dear girl living in our own family.

For more than a year, ever since she began to show an interest in the gospel, she had been unable to live with her parents, who were bitterly opposed; her mother on one occasion having beaten her, and showing in every way her hatred of her daughter's choice.

Feliz was part of the year out at service, part of the time was in Miss Haskins' school, where she showed much interest in study. I believe she had begun during the year past to learn to read, that she might read the Bible. At the March communion she was baptized and received into the church, giving good evidence of a renewed heart. She has often surprised me by the care she still showed for her mother, going occasionally to see her, and giving her money from her slender earnings. I felt she was rightfully entitled to keep for her own needs all she could earn, as she had no longer any home.

She had gladly consented to go with us to our present home in La Barca, about a hundred miles away. One day, just before we left, her mother came to the door and requested her to come to the house at evening. I sent another girl to accompany her, who, after an hour, returned quite excited, saying they had forcibly detained Feliz, and declared with many threats that she should never return to us. We were much afraid she would be carried away, especially when neither that night nor the next day could any tidings be had of her. Mr. Bissell went repeatedly to the village authorities, to see if there was any help through them; but, although Liberals, their own interests would prevent their taking any active measures in her behalf. He found, also, that the law declares an unmarried woman subject to her parents until thirty years of age.

Sabbath morning, during Sabbath-school, she came hurrying into church, and took a seat by my side. They had brought her to our house to get her clothes, and she slipped across to the church. Her father was with her, and sat down in the door. Soon after her mother entered, and demanded that she go immediately out; she made quite a disturbance, but prudently restrained herself from violence or threats. We insisted that she be allowed to remain until the close, and the mother at last went out leaving her in charge of her father. The poor girl trembled and cried, in evident terror, and told me she knew the woman had a knife with her.

I was very glad of the chance I had to talk with her after service. She said that first (Friday) night she was taken to the house of the *cura*, and locked in a room otherwise occupied by hens and numerous vermin. In the morning they tried to make her take part in the mass, which she refused to do. The *cura* sought to persuade her; others have said she was quite able to answer him — that he even went to consult his Bible, to see if she quoted correctly!

It was very hard to advise her to return home quietly, but we felt that in the end her cause was much safer, if she could be declared free by the law, than if she escaped, and we would see what could be done through the higher officials in Guadalajara.

It seems from that time her mother was determined to stamp out her Protestantism — “to exorcise the Devil,” as they say. She was taken to the *cura*, beaten in his presence, to compel her to perform the ceremonies, and placed in the *ejercicios*. These are seasons of retirement, fasting, and penance usually undertaken by the faithful, who shut themselves up in a room of the *cura*'s house, each one alone. The candidate is sometimes treated to appar-

tions, supposed disputes between Christ and Satan over the proprietorship of his soul, clanking of chains, and explosions of gun-powder on the floor; all these in the dark. I hear of some who have lost their reason in these performances. One old lady died in the pueblo this year,—probably from the effects of fasting. Feliz had herself told me of these *ejercicios*, which I suppose are a kind of substitute for the monastic life, which is now prohibited by law. They are usually held after Holy Week.

From this time, when in her father's house, she was tied to a post if it became necessary to leave her a moment. She was taken daily to a house where was a shrine and image of the Virgin; cruelly beaten by her parents to compel her to count the beads, which she refused to do; made to kneel by force, her hands clasped around the crucifix, her mouth held open and filled with holy water. Her own clothing was hidden, and she was compelled, even in the street, to go barefoot and in indecent rags. This was no small mortification to one of her neat and modest tastes.

I did not see her again, as we went to the city; but she sends me messages: "Do not cease to pray for me; none of these things move me. I have even joy when I am beaten, thinking of the hymns and of the precious things of the gospel. If we never meet again here, we shall meet in the congregation of the saints."

While we have suffered much with her, we rejoice to know how firm she is, and how sweet spirited. She is wonderfully sustained. What gracious purposes the Master must have to fulfill in her!

After many trying delays in Guadalajara, we could find out nothing in her favor except the penalty provided for religious persecution. A messenger was sent out to the pueblo to secure its enforcement, if possible. Apparently nothing very decided was done; but we hear that no more physical torments were inflicted since that day, and that the next Sabbath she was allowed to attend church.

We cannot suppose she will have any earthly comfort while she remains in that place. Perhaps if they find they cannot prevent her being a Protestant, they will be very willing to let her go.

JAPAN.

A LETTER FROM MISS DAUGHERTY.

OUR Japanese friends, as perhaps you have already learned, have been greatly encouraged and strengthened by the blessing they received at the great Christian Convention held at Kioto, in May. There seems to be a spiritual uplifting among all the

churches. One man said for years he had been endeavoring to serve the Lord, but it was all duty with him. Now, the deep and abiding joy he has day by day is dearer to him than life itself. Another, a young man, was asked by his heathen friends, "Have you received a gift of money, or has some very good fortune happened to you, that you always look so happy?" He replied, "Far better than that. I know that my sins are all forgiven, and the great God in heaven is my Father."

It is wonderful how the Holy Spirit can enlighten and spiritualize those who, but a short time ago, were living in dense ignorance and superstition. The father of one of our schoolgirls died recently. He had been an idol-maker. Often when at work upon his "graven images" the thought came to him, "How strange it is that the thing I am making is going to be an object of worship, — that people are going to ask this to help save them!" One Sunday, when returning from a place of amusement, he was attracted by the sound of preaching, and stood listening for awhile at the door of a native church. In that short time he gained his first idea of a Supreme Being, and his soul, that had been so long feeling after the light, eagerly welcomed and grasped it. He began to attend church regularly, and in different ways tried to learn about this glad news. In time he became a very earnest Christian. He was a manufacturer of ornamental stonework; but the fine particles of stone almost destroyed his sight, so that for years he could only push a little cart about, selling a few wares. Even this poor business was often interrupted by long attacks of illness. During the whole of his Christian life he seemed to be "under the rod," but he always maintained a hopeful, patient, loving spirit, and died a happy death. His daughter, who has been supported at our school by a missionary gentleman, and who graduated this summer, will soon be in a position to care for her mother and little brother.

Almost every one of our girls has a history. Now that school has closed for the summer, we know that some have returned to heathen homes, where they will be objects of ridicule, if not of persecution. Last year the father of one of our girls sent her, during vacation, to stay at the house of a Buddhist priest for special instruction, to counteract the Christian training she had been receiving; but she remained true to her faith. Another father, however, said he thought he must learn about the Jesus way; for if that were the cause of his daughter's wonderful improvement, it must be a very good thing. As our end and aim is to make them such women as "shall adorn the doctrine" they profess, when told of this we "thanked the Lord, and took courage."

The graduation exercises of the Raikwa Jo Yakko (Plum Blossom Girls' School) took place on the 16th of July. Six girls were graduated from the English, and three from the Japanese course. Our plain little building really looked very pretty, with its decorations of flowers and of American and Japanese flags. The exercises began with prayer by a pastor who is a member of the school committee. The monotony of the reading of nine compositions was broken by the singing of choruses by the school. These had been carefully prepared by a missionary gentleman, and the girls sang different parts. The president of the school, another pastor, presented the diplomas. Each graduate received her diploma with both hands, bowed profoundly, raised it to her forehead, retreated two steps, bowed again very low and deliberately, then returned to her seat. An address was delivered by a professor from the Doshisha of Kioto. At the close, after the doxology was sung, all remained in silent prayer for five minutes. Two of the graduates are soon to be married, — one to a pastor, the other to a Christian teacher, and she and her husband are to open a Japanese school of their own. The others are in great demand as teachers and Bible-women.

You will learn by the papers, probably before this reaches you, that we have been suffering from a disastrous flood in Osaka. Two thirds of the city and miles of the surrounding country have been inundated. The rainy season of the year was characterized by storms of exceptional severity; and the river embankments, yielding to the unusual pressure of water, gave way, converting the fertile Osaka Valley into a great lake. Five hundred villages were submerged, some being entirely swept out of existence. Thousands of people fled to the mountains, where they remained many days during the continuous rain, without shelter or food, until rescued by government boats. Others clung to the roofs of their houses in extreme suffering. Many became crazed by fright and exposure, and had to be taken by force into the boats of the Christian relief societies or government rescue parties. They said, "Our children are drowned, our farms ruined, everything we owned is swept away, and we don't want to be saved." Some of the houses were lifted up bodily, and carried down the stream by the current with the families clinging to them; but a very large number broke in pieces, and thousands, it is positively known, were drowned. It was a pleasant sound when again the rattle of jinrikishas on our streets took the place of the cries of boatmen and the splash of water. Our school being on somewhat higher ground than the surrounding streets, we were safe, and two missionary families took refuge with us. The government officers

deserve the warmest gratitude and praise for their untiring efforts to assist both foreigners and their own people.

A MOHAMMEDAN APPEAL.

The following letter, which has been circulated in the zenanas in the north of the Punjab, in India, is most significant as an evidence of the hold the lady missionaries of various denominations have obtained upon the homes in that country. It will be of great interest to all interested in the woman's missionary work.



EDUCATION OF FEMALES.

In the name of God, the merciful and gracious! O believers, save yourselves and your families from the fires of hell! O readers, a thing is taking place which deserves your attention, and which you will not find it difficult to check. Females need such education as is necessary to save them from hell. The Quran and the traditions teach this necessity, and two great philosophers say, "Home is the best school;" but to make it so, women must be taught. We are doing nothing, but are trying to destroy our children.

Although we are able to teach our own girls, yet wherever you go you find zenana mission schools filled with our daughters. There is no alley or house where the effect of these schools is not felt.

There are few of our women who did not in their childhood learn and sing, in the presence of their teachers, such hymns as "We lo Isa Isa bol" ("Take the name of Jesus with you"), and few of our girls who have not read the gospel. They whose faith has not been shaken, know Christianity and the objections to Islam. The freedom which Christian women possess is influencing all our women. They being ignorant of the excellencies of their own religion, and being taught that those things in Islam which are really good are not really good, will never esteem their own religion.

Omar, one of Mahomet's four bosom friends, was fond of read-

ing the books of Moses and the Gospel; but Mahomet forbade him, saying, "These may lead you in the wrong way." How much more danger, then, is there in our little daughters reading them! There are multitudes of missionaries in the land whose object is to destroy our religion. They see the condition of a country depends on the condition of women, and therefore they send women to teach ours to work and read, and at the same time to sow the seeds of hatred to Islam. Christian women teach Mohammedan women that they should have the liberty which *they* possess; and the Mohammedan teachers in these schools, who are only nominal Mohammedans, by pretending to teach the Quran,* draw our daughters into their schools, and then teach them the gospel and hymns. For a little while they may teach the Quran; but when the missionary lady comes in they hide it under a mat, or throw it into some unclean place, into which if a man had thrown it he might have been sent to prison; and as long as the lady is present they teach Christianity and expose Mohammedanism.

Can we be pleased with such instruction as this? O believers, why teach your children Christianity instead of your own religion?

How far has this religion influenced our women? So far has the love of liberty extended among our daughters and daughters-in-law, that they get into carriages with their teachers, go to Shalimar Gardens, bathe in the tank, sit at table and eat, and then make a quantity of tea to fly.†

At Ludhiana, Amritsar, Lahore, Sialkote, and other places how many converts have the missionaries made in the surrounding country! At Ludhiana two Afghan princesses have become Christians, and have been sent to Massouri. Sometimes we hear a daughter of a *lambidár* has become a Christian, and then that a Mohammedan woman has married a black Karain.‡ We certainly hear of such things, but they produce no effect on us. O believers! if you have any love for your religion, any respect for your ancestors, think how this thing may be stopped. Give your money, establish your own schools, where your daughters can be taught what is necessary for them to know.

* The Quran is not allowed in any mission school.

† This accusation is a mistake.

‡ A term of contempt for East Indian Christians.

Young People's Department.

A TRIP TO KALGAN.

BY MISS M. A. HOLBROOK.



N invitation from Mr. and Mrs. Sprague, of Kalgan, for Miss Andrews and myself to spend as much of the summer vacation as we can with them," I announced, holding up a letter.

"You must go," everybody exclaimed.

"Miss Andrews is really worn out, but I don't need it. I never was in better health in my life."

"Yes; but the real hot weather hasn't come yet, and you must remember last summer's experience, and the summer before that."

"Yes, and the summer before that," somebody else added.

"Shan't give you a mouthful to eat if you stay," the house-mother of us all exclaimed.

After that everybody seemed to begin everything by saying, "When you and Miss Andrews go to Kalgan." I had always looked forward to a trip to Kalgan as a treat in reserve, and it seemed to be decided for me that now was my opportunity. So we gladly accepted, saying we would return with whoever came down to mission-meeting. . . .

Our party, Mr. and Mrs. Chapin and two children, Dr. Murdock, Miss Andrews, and myself, was made up a week in advance, and five litters and three pack-mules promised for a certain Tuesday. That next week was a good sample of expectations in China, from the buying of a wisp-broom to the conversion of souls (I say it with all reverence). And perhaps if I could give you an accurate account of what we planned to do, what we didn't do, and what we finally did do that week, you will not wonder that the climate of China is so trying. . . .

At light *Saturday* morning there were five litters, each with their two mules, three pack mules for our baggage, five donkeys for the drivers to ride, and our own little "Spotty" for Miss Andrews to use after reaching Kalgan,—nineteen animals in all, in the Beach's back-yard, waiting to bear us to Kalgan.

Do you know what a litter is like? Not like anything you ever saw, I know, so let me give you a pen-picture of it. It is



A BIT OF CHINESE SCENERY.

a lattice-work box with a wooden floor, the top made of close-woven basket material, the whole covered with blue jean, now faded to all degrees of blueness. There are doors in the front part of either side, and one also in the front end, so it can be quite open, or closed in rainy weather. Two long, strong poles are on either side, extending out forward and behind, to form the shafts in which the mules are harnessed, one in front and the other behind.

The packing of the litter is a very important matter, as not a little of the comfort or discomfort depends upon it. The steamer trunk goes in first, and bedding and smaller articles are stowed in the space left. Then a single mattress is spread, with its extra length doubled in at the back. This, with the large pillows, makes it comfortable either sitting or lounging. "What luxurious traveling," you exclaim. "Get in, and try it." "I'll wait till the mules are harnessed in." "No; for then you would have to have a step-ladder to climb in with. When you are in China do as the Chinese do; so get in as it stands there on the ground."

You sit there talking with your friends, when all of a sudden you are pitched forward at an angle of forty-five degrees, and you realize by the scuffling and noise behind that one of the mules is being harnessed in. Instinctively you hold on for dear life, and hold your breath as well, as three men now grasp each forward shaft and raise it even with their shoulders. The mule is backed in, rings from the shafts are hooked into great pins in the large wooden packs upon the mule's back, the litter swaying to and fro as the animals step uneasily with their load. They are always restive while standing, so a constant yelling and yanking goes on all the while. You can see what the head mule is up to, but that hind mule you always feel concern for.

At last you start — swing, swing, jerkity, jerk; swing, swing, kerchunk, kerchunk. What is this motion like? O yes; that's the cradle motion. That isn't so bad. Does it suggest to you that it would be a little more comfortable if you should lie down. Yes; that's better. But what is that jerkity jerk motion like? you ask, for your mind seems strangely analytical. That's the pepper-box motion, as you have heard travelers say. Yes; you certainly recognize it as such. But this kerchunk, kerchunk — that's the sieve motion. And is this thing going to keep up for five days? And without any volition on your part you go over the words, swing, swing, jerkity, jerk; swing, swing, kerchunk, kerchunk, till you feel yourself grow pale, and a saline taste in your mouth suggests to you former experiences on the briny deep.

Yes, I had to confess that, though I had crossed the Pacific without succumbing, I was not outside the city of Tung-cho before I had a genuine attack, and felt decidedly unhappy for several hours afterward.

We stopped an hour at noon for lunch. As we alighted, a man in official dress saluted Dr. Murdock very cordially, and talked with her, a little to our surprise; for it is quite contrary to Chinese etiquette for a man to publicly recognize a woman. This man, it seems, was an official of quite high rank in Kalgan, and Dr. Murdock had cured his mother of paralysis of one side of her body, so now she was able even to sew. This is the man who gave Dr. Murdock the two white horses, and otherwise showed his gratitude. He sent his respects to the rest of the party, and requested the favor of paying our inn bill, which we declined, with thanks.

Just as the sun was setting we found ourselves at the foot of the first range of mountains, but only forty miles from home. Before we reach the inn we have been announced by the bells on the litter mules, great cow-bells. Oh how tired we do get of them! We come first from the street through the big, double doors into a barnyard. Mules, horses, donkeys, pigs, dogs, hens, each trying with the others to see which could get up the biggest racket, — animate voices of nature, truly! With a plunge we stop, for the hind mule didn't know when the front mule was going to stop, — he never does, — and so kept on a few steps, trying to "telescope the train." The head mule doesn't like that, so he goes on a step or two after the hind mule has come to a stop, and then you have the sensation of being the worm between two chickens, and wonder where the break will come; when the driver, with a yell, as usual, yanks the head mule into place, and the hind mule sidles round to see what is expected of him next. Here come the men, to help us dismount. The front shafts are lifted up, and the mule goes off, with a shake, straight for the sheds, the shafts being set upon the ground. The same process is gone through behind, and you are set down with a thud, though you were sure they would tip you over this time. It seems good, after a long day's jouncing, to be allowed a little voluntary motion on one's own account; but, like the mule, we shake ourselves together and turn our thoughts toward supper.

What! eat in such a place as that? Walls black with smoke, every little ledge covered with dirt that is more than dust, a floor of broken brick, doors that won't shut, windows that won't open — what, eat here! Yes, not only one meal but five; for we spend Sunday here, and not only eat, but sleep as well. Why, the richest

Chinese merchant or the highest official has no better accommodations. But we are not dependent upon the inn for food. We have our own food-boxes, which are institutions in their way,—compartments for all-sized tin boxes full of goodies, which shut tight, and are themselves shut away from any possibility of dust. The owners of these inns are Mohammedans, who will not let us cook a particle of our food on their fire, for fear of defilement; but we have brought along our own braziers,—a large coffee-kettle, with a place below for charcoal, and a chimney running up through it,—so we are independent. The inn table washed off, we spread our own table-cloth. Agate-ware plates and cups and saucers are set out, and soon the supper comes on the table—Boston baked beans, (canned), a dish of boiled rice, canned tomatoes, lettuce and cucumbers bought at the door, bread, butter, canned peaches, cake, tea and coffee. Soon after tea we make ready for bed. Miss Andrews and I had brought cots, so we set them up side by side, with a mosquito-netting stretched like a tent above us, and lying there in that comfort and luxury, what cared we for anything beyond. Our little play-house was safe from everything that creeps, or crawls, or flies, and oh! so comfortable, so restful to aching limbs and tired heads.

Monday we went through the pass, at this season of the year a nearly dry river-bed, filled with huge boulders. The scenery here is magnificent. Often the winding, precipitous path seems dangerous, but great care is taken, and seldom does an accident occur. At sundown we passed through the gate in that portion of the Great Wall so familiar to you all in pictures, and spent a night at an inn just a little way beyond.

Tuesday we traveled all day over a dreary, sandy plain, upon which the sun beat down with fiery heat. At noon, as we stopped for lunch, one of our men said, "An official saw Mr. Chapin's New Testament in his litter, and reading a little has become interested in it, and wants to buy it." Mr. Chapin was invited to his room, and after general conversation was asked to explain what the book was about. He talked quite a little, till being called to dinner, he invited the official to eat with us. The Chinese do not like our food any better than we like theirs, so we set only cake, tea, and fruit before him. He had never seen foreigners before, nor any of their books. He seemed very pleasant, and had little of the haughty contempt so marked in most even of his class.

Wednesday we crossed another range of mountains, wild and grand beyond anything I had experienced since leaving our own beautiful Rocky and Sierra Nevadas; nor was this day's journey

wholly without real danger, as my head mule was inclined to be obstreperous. At last we were down on another sandy plain, and passed through quite a large walled town. Just as we came out the other side, on the plain again, we heard cries of "Come back; come back." Looking back, none of the other litters were in sight, mine being ahead. We waited till one of the men of our party came up, riding his donkey at a gallop.



OUTSIDE OF A CHINESE INN.

"Where are you going?" he asked. "The rest have gone to the inn."

"We are not going to stop here," the driver said. "We have seven miles yet to go before we reach the place we agreed to stop at."

I listened quietly till the driver said, angrily, "Do you suppose I'm going to put up at that expensive inn, and eat their rich food and spend all that money?"

I turned to a little boy standing near, and asked the name of the place.

"Sandy City."

"Driver," I called, "what does the doctor want?"

"I want to go back where the rest of the party are."

"But we all agreed to go on to the next place; and if we don't go on farther to-night, we can never make to-morrow's stage. It's the hardest day of all."

"But we did not agree to go on; we agreed to stop at Sandy City."

"Well, that's seven miles farther on," and he started up the mules.

"This is Sandy City, and you know it, and you know we agreed to stop here."

Then looking him square in the eye with that "schoolma'am" look that is seldom disobeyed, I commanded him to stop. I then called the man to bring his donkey up for me to clamber down on, at the same time rising and tipping the litter to one side.

"Sit down, or you will have the litter over."

"Turn back," I said.

"Not if I stay here all night."

"I don't propose to stay here all night," I said.

"What are you going to do about it?"

"Walk back to the city; it's only a few steps;" and again I told the man to bring his donkey up — I, meanwhile, thinking I had my cot and bedding with me and money in my travelling-bag, if he should persist in carrying me on, and wondering what kind of Chinese food I should order for supper. As the donkey came up to the door and I rose to step out, the driver said, "Sit down," and turned the team back to the city, muttering that there wasn't a particle of the law of right in it, and it was all a mean trick, to which in my heart I said, Amen. As we came into the inn-yard the other drivers met him with a loud laugh, and said, "So she made you come back, did she;" and he looked sheepish enough, and laughed with the rest.

And this was that expensive inn, was it? There were two lines of mud-rooms facing each other, with just room enough between for carts to pass one another, the space now being filled with vehicles and animals. Just opposite our rooms was the inn kitchen; and oh, such odors and such noise! I was too tired for supper, and as soon as my cot was set up I retired, though not to sleep. The carters brought out their supper, and ate it sitting on the ground around our door. When they were nearly through they began to ask a schoolboy I had brought along to be my teacher during the summer, about us and our business in China. When he had answered all their curious questions he told them

we were religious teachers. "What religion do they teach?" they asked. This gave him the opportunity he had been watching for,—to talk to them of our religion; and he explained it earnestly and well, for I could hear every word through the thin wall and paper windows.

The next morning saw our dishes packed for the last time, and we bade good-bye to inns, looking forward to the joy of meeting friends and home—somebody's home, even though it were not ours. Noon of Thursday, after four and a half long days to accomplish the one hundred and fifty miles, brought us in sight of Kalgan, and we espied up through the pass our first glimpse of Mongolia. We had no desire for a closer view, and glad were we, oh, how glad! to find ourselves in the warm welcome of our friends.

Our Work at Home.

REALITIES OF MISSIONARY LIFE.

At the request of one of our missionaries—who says the experiences described agree with her own, and, she is sure, with those of others also—we print the following article from *Woman's Work for Woman*, by Mrs. L. O. Van Hook. We regret that its length makes it necessary to abridge it to some extent.

THE seclusion of Oriental women is one of the greatest obstacles in the way of the missionary. The women must be reached in their own homes. The difficulty is to obtain an entrance there. All Orientals are excessively polite, and unwarrantable intrusion would be no more pardoned among them than in America. Some sort of an introduction must be the prelude to every visit, demanding unceasing watchfulness on the part of the missionary, lest some favorable opportunity for making an acquaintance be let slip. Not only must the door always be on the latch in the mission home, but invitations must be accepted that mean sitting on the floor for hours listening, with an aching head, possibly, to an excruciating din called music, or perhaps waiting far into the night for the bridegroom to come; then during the feasts making twenty calls a day, drinking as many cups of tea, and trying to make way with refreshments urged upon you in the shape of a heavy compound, shortened with mutton fat, smeared with saffron, and denominated *delicate cake*. Then, when out, the almost hidden

faces must be closely scanned, that no acquaintance purchased thus be lost through lack of recognition.

It is often stated that the harems and zenanas of the East are open only to woman, and she is urged to enter and proclaim the gospel to her sisters who are held there, soul and body; but I think few realize how our American manners are regarded by those who consider it immodest to unveil their faces in the presence of a man, or hold conversation with any man outside the members of their own families; and so it happens oftentimes that the missionary, instead of being hailed as a messenger of glad tidings, is looked upon with suspicion, and her morals questioned. Almost every pioneer has the humiliation of being obliged to establish her own reputation. Right here let me beg of you never to send your first missionary to any station without an associate.

Women reared in the manner of the East usually have not the intelligence or information of an average American girl ten years of age, and are so unaccustomed to fix their minds upon any subject requiring attention or thought, that all instruction must be of the simplest character and with the most wearisome repetition, "line upon line and precept upon precept," over and over and over again; and even then much will be seed sown by the wayside. With the more intelligent, one is often at one's wit's end to know how to illustrate a truth or clinch an argument. Any appeal to common scientific truths, facts of history, of experience, of illustrious persons, is useless, for science, history, and biography are all unknown; while on their part they will offer tales more absurd than those of the Arabian Nights as facts not to be gainsaid. Their credulity leads them to believe and circulate the most ridiculous statement in regard to our motives and practices, — such as, that if intrigued within our walls, they will be obliged to perform acts most offensive to their own deity; that writing is connected with incantation; and that people are made Christians by machinery, for which Americans are famous. A missionary once told me an amusing anecdote of a woman who called upon her, and on being invited to sit down, chose a rocking-chair, but got into it feet and all; then attempting to sit down as if on the floor, of course the chair pitched forward, and she fell headlong. She bounded up with a terrific scream, thinking she had been thrown by a monster, and seeing it swaying back and forth, concluded it to be a machine for making Christians, and rushed from the room. Neither explanations nor persuasions would induce her to re-enter.

The lack of form in the Christian religion is something difficult to be understood by those who have such faint perceptions of spiritual things, who are without even an ideal of moral beauty,

and whose sensibilities are blunted by vicious habits and practices. Once a native, in describing a missionary lady, said, "She does not lie, she does not steal, she does not use bad words, but, poor thing, she has no religion." The firm belief of every illiterate nation in witchcraft, the evil eye, influence of spirits, and kindred superstitions makes it difficult to dispel these illusions, and superstitious beliefs and practices are the bulwarks of heathenism. This superstition begets bondage to those in religious authority, whose intolerance of all free action in religious matters directly incites persecution. Confessing Christ involves Christian observances. These mark the convert, and persecution follows, varying in degree, from loss of employment and ostracism to death. Is it surprising that some have not the courage to take up such crosses? It is not so difficult to take the heroic stand which defies death, as it is to bear the daily anxiety and destitution arising from loss of friends and employment; and when you see professedly Christian men in *this* enlightened and prosperous land holding positions involving Sabbath labor, and arguing their right to do so for the sake of their families, do you wonder that where life is at the best a struggle for mere subsistence, some will set their families over against Christ? Human nature is much the same everywhere, and it is no more true that all heathen rejoice in persecution, than that all Christians live a life of consecration.

Then there is a fallacy in supposing that every convert becomes in turn a missionary. The probabilities are against the supposition that one just rescued from heathenism will be an efficient helper. She has heard and believed that Christ came into the world to save sinners, but she may have yet to learn that it is wicked to take God's name in vain, for a man to have more than one wife, to work on the Sabbath-day, and many other things which she has always done, and always supposed she had a right to do. It is difficult to realize how many ideas of evil and good we have inherited from pious, or at least moral ancestors, until we see how faint is the perception of virtue in one of these converts. A quickened conscience will warn of some sin; but so largely do one's ideas of right and wrong depend upon education, that she will not recognize others as opposed to God's will until her attention is called to the fact. If she cannot read, and so cannot study her Bible, and lives at a distance from the missionary, from whom she might receive enlightenment, though her life may be a glimmer of light in a dark place, her advancement will be slow unless she is exceptionally spiritual minded. Then there are some who are not gifted even if they be instructed, and others, as at home, who have not the disposition to rise and work for the

Master. The record is often given of converts who, by their devotion and labors, have been the means in their turn of converting large numbers of people or of evangelizing a nation; and I often meet with the supposition that all converts are remarkable in their zeal and desire for the spread of the gospel. But while there are some whose fruitful lives have been wonderful instances of what God is able and loves to accomplish through his servants, yet as a whole our mission churches are much like those of early times, and have to be tenderly nurtured,—the unruly warned, the feeble-minded comforted, the weak supported, and patience rendered to all. Our Saviour chose fishermen for his apostles, but he kept them under his personal divine tuition three years before he sent them forth to proclaim his Word. And our modern Peters and Johns and Timothys, most of them, need much and careful instruction, though here and there a man is raised up like Paul, jealous for the Lord, and providentially prepared for his service. And in the Church at large, abroad as at home, it is the few who gird on the harness of activity.

A lady recently said to me that she had been supporting a Bible-women abroad, but thought she would change, because she had heard she was not efficient. Now, my friends, there is no land deprived of the advantages of this our beloved home-land, whose natives are as efficient as Yankees; and that this inefficiency is the only assistance which can be procured in any department, is one of the burdens a missionary must bear. I hear ladies say they are worn out with a single incompetent servant girl. Supposing you had twenty-five such to manage, and the work to which you had devoted your life depended on managing them! Yet these are the ones on whom the future depends, and it depends on the many who may be frail and halting in their beginnings, rather than on the few prodigies. And then these are the ones who most need your pleadings and intercession with God; so if the one in whom you are specially interested is not promising, rejoice that the Lord has given you so large a share in the work, and just pray her up to where she can be used for, or at least live to, his glory. I was greatly impressed while in Nebraska, last year, as a dear one, now a saint in heaven, told me how she daily bore to the thrown of grace, in agony of prayer, a Persian woman she was supporting. Knowing how the Lord was using that woman, I felt that this dear mother in Israel was most truly a Persian missionary.

But is it all obstacles and difficulty, faith and patience? Nay, verily. There is one great advantage in working among those who are not gospel-hardened, to whom the story of the cross

comes with the fascination of novelty. Added to this, the people of the East are universally religious. Their religion is a matter of their common, every-day life, and they exhibit no reluctance to discuss the matter, nor delicacy about making the conversation personal, while it is perfectly proper to introduce the subject anywhere and upon any occasion. In considering it they are occupied with vital truths rather than theological questions, which gives them a deeper hold upon divine things, while the danger of persecution to which they are subjected arouses the spirit, and helps develop heroic, consecrated lives. It also prevents those who are not ready to follow Christ everywhere, from joining themselves to his people, keeping the Church smaller, but purer. Above and beyond all else, the heralding of His gospel to every creature is the interest nearest the divine heart of the world's Redeemer, and his peculiar blessing rests upon it; so we see, as an actual fact, far greater results from the same outlay in the work of foreign missions than in any other department of Christian enterprise.

In the heart-life of missionaries there are some things that perhaps all do not realize. You who are sitting in the noonday privileges of this blessed land, do not know how it would try your very souls to be suddenly thrown into a sea of ignorance, degradation, and vice, obliged to breast the surging waves, while overhead the thick clouds of Mohammedanism, Brahmanism, or Confucianism cover the heavens as a black pall, making perpetual night, and a darkness that can be felt. It is one thing to sit in a pleasant parlor or stirring missionary convention and have one's heart yearn over the heathen, and quite another to sit down on the ground in a close, hot room, full of tobacco smoke and the sickening odor of unwashed bodies and unsavory food, with women whose clothes are full of fleas and other vermin, to tell the story of Jesus and his love. The missionary needs daily a renewed baptism of the Holy Spirit to enable her to take heathen women into her heart when she comes to see and live among them.

I used to think that in some magical way missionaries were lifted above the perplexities, and failures, and weakness of other Christians, and always kept on a high plane of spiritual life; but most of us find in going on missionary ground that we take ourselves along, and that "the world, the flesh, and the devil" are not peculiar to America. Where everything is crooked and wrong, and every one seems bent on exhibiting stupidity with a slowness of motion and awkwardness of manner utterly exasperating, trials of temper are increased a hundred-fold. Many climates induce nervousness; constant intercourse with ignorance and degradation

is depressing; and the absence of any spiritual atmosphere or stimulus from without is wearing and exhausting.

I think there is much truth in the idea that the evils of life are due to the direct agency of Satan. It would follow from this that those who have devoted themselves to the interests of Christ's kingdom, are sure to receive especial attention from his arch enemy. So he takes the life of some of the most devoted, sends sickness to the most active, brings home the best beloved, and upon the heads of those he cannot force away he pours an avalanche of trials, perplexing mental and moral problems, weariness, sleeplessness, disappointment, and grieving that Christ is "wounded in the house of his friends."

Sometimes the avalanche is red-hot, and sometimes it is icy cold; but in the midst of it all the Saviour stands whispering in the ear of each one, "Lo, I am with you alway, even unto the end." "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee: when thou walkest through the fires thou shalt not be burned; neither shall the flames kindle upon thee." To every one who is pressing on to follow where he leads, in many an unexpected moment he reveals himself, and the missionary in her isolation will in visions often catch a sight of his wondrous face, or in her own chamber hear the stately footsteps of the King.

In this contest with sin and Satan which the Church has undertaken in allegiance to the Son, though difficulties be enormous, defeats frequent, and many fall in the midst of the fray, ultimate success is assured, for "the mouth of the Lord hath spoken it." Therefore, while it has seemed well at this time to spy out the enemy's camp, and the people that dwell therein, whether they be strong or weak, few or many, we do not return as did some of old, saying, "There are giants in the land," but rather, exulting in Emmanuel our King, we should shout with all our might, "Let us go up at once and possess the land, for we are well able to overcome it."

ANNUAL MEETING OF THE BERKSHIRE BRANCH.

We regret that the following account of the Berkshire Branch meeting did not reach us for earlier insertion in our magazine, but we trust our readers will be none the less interested in the doings of this wide-awake Branch.

THE eighth annual meeting of the Berkshire Branch was held at the First Church, Pittsfield, June 18, 1885.

The day was perfect, and the meeting largely attended and enthusiastic. Devotional exercises opened the morning session,

and Mrs. Giddings, the president, announced as the text for the day, "According to your faith be it unto you." Then came the reports of the officers.

The recording secretary chronicled the last meeting held at Housatonic, in October, 1884. The home secretary reported two new auxiliaries and a new mission circle formed since the last meeting. She felt there was great reason for encouragement in the work, but urged the need of special work among the children. The treasurer has received two thousand six hundred and fifty-eight dollars and thirty-two cents [\$2,658.32] during the year, besides a sum more than sufficient for branch expenses. The pledged work has been done, and there is a surplus for the general treasury.

The foreign secretary gave a report of the work abroad, containing much valuable information carefully gleaned. In summing up, she spoke earnestly of the grand openings for work and the great want of more workers—a pressing need now that the force is unusually small.

Reports of the auxiliaries and mission circles were next presented, and were for the most part cheering.

Mrs. Giddings then read an inspiring paper, dwelling on the great and earnest work to be done, the need of the active service of each member of the "Branch," and the inspiration of the work. Is there not demand for our efforts when there are 800,000,000 who have never heard God's name? Such "facts are the fingers of Providence." Our president emphasized her conviction that the hope of the Branch is in the mission circles, whence are to come the Fidelia Fiskes and Harriet Nerwells of the future.

The social hour at lunch was a pleasant feature of the occasion.

The afternoon session opened with singing, scripture-reading by two young ladies, and prayer.

The following officers were then chosen for the year:—

President, Mrs. E. J. Giddings, of Housatonic; Recording Secretary, Mrs. S. A. Warriner, of Hinsdale; Corresponding Secretary, Miss E. Morley, of Pittsfield; Home Secretary, Mrs. W. Plunkett, of Adams; Assistant Secretary, Miss M. E. Gibbs, of Lee; Treasurer, Mrs. Solomon Russel, of Pittsfield; Auditor, Mr. John Power, of Pittsfield.

Mrs. Howland, of Ceylon, then addressed the meeting. She gave us many interesting and thrilling details of her work in Jaffna, talked much of her joy in the work, touched lightly on its shadows, spoke of "sanctified common sense" as an essential to

a missionary's success, and closed with a strong appeal for more helpers.

Miss Child, of Boston, brought kindly greetings from the parent society, and congratulations on the work done by the "Berkshire Branch."

The singing of the Doxology closed the meeting—one of the largest and best ever held by the "Branch."

M. E. G.

MISS P. L. CULL of Manisa and Miss C. H. Pratt of Mardin, Turkey, arrived in this country August 28th, for a period of rest.

MISS MARY L. DANIELS for Harpoot, Miss Ellen S. Blakely for Marash, and Miss Ella T. Bray for Adana, Turkey, in company with Mr. and Mrs. Allen for Harpoot, sailed from New York in the Servia, October 3d, for their various fields of labor.

MISS REBECCA G. JILLSON, who left New York July 30th, is now in Bardesag, where she will spend some time in the study of the language. Miss M. P. Root, M.D., who left America at the same time, has been detained in England, for want of steamer accommodations, but was to sail for Madras September 9th.

WOMAN'S BOARD OF MISSIONS.

Receipts from August 18 to September 18, 1885.

MISS EMMA CARRUTH, TREASURER.

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Mason, Aux., \$10.15; Pelham, Mrs. E. W. Tyler, \$5; Alton, Aux., \$2; Amherst, Aux., \$13; Bristol, Aux., \$18; Chester, Aux., \$30; Dover, Aux., \$55; Durham, Aux., \$41; East Wilton, Aux., \$15.10; East Derry, Aux., \$35.25; Brentwood, Mrs. E. B. Pike, \$2; Exeter, Aux., of wh. \$25 const. L. M. Miss Frances F. Perry, \$60.60; Lily Band, \$3.67; Fitzwilliam, Aux., \$12.75; Greenfield, Aux., \$20; Greenland, Aux., of wh. \$25 by Mrs. Louisa P. Weeks, const. L. M. Mrs. Rufus W. Weeks, and \$25 by Aux., const. L. M. Miss Mary Izette Holmes, \$50.50, Claudia Circle, \$1.50; Greenville, Aux., \$7; Hampton, Aux.,

\$30; Hanover, Aux., \$15, Soc'y of Christian Endeavor, \$5; Hillsboro Bridge, Aux., \$7; Hollis, Aux., \$23.50; Hudson, Aux., \$12; Jaffrey, Lilies of the Field, prev. contri. const. L. M. Miss May Woodruff, \$20; Lebanon, Aux., \$42.70; Lisbon, Aux., \$16; Manchester, First Cong. Ch., Aux., \$100, Wallace Circle, \$50, Franklin St. Ch., Aux., \$134, Hon. F. Smythe, to const. L. M. Mrs. Lucretia Eaton, \$25; Merrimac, Aux., \$15.50; Mt. Vernon, Aux., \$20.75, Buds of Promise, \$4.75, Young Ladies' Band, \$7; Peterboro, Aux., \$21; Portsmouth, Aux., \$100.29, Rogers Circle, \$7; Raymond, Aux., \$2; Salem, Raindrops, \$10; Seabrook and Hampton Falls, Aux., \$10; Tamworth, Aux., \$6; Temple, Aux., \$12, Laurels,

\$20; Wolfboro, Aux., \$25.84,
Newell Circle, \$5; So. New-
market, Aux., \$13.50, Forget-
Me-Nots, \$15; Northwood,
Aux., prev. contri. const. L.
M. Mrs. J. J. Cate, \$17; Mer-
iden, Aux., \$19, \$1,194 35

Total, \$1,194 35

VERMONT.

Vermont Branch.—Mrs. T. M.
Howard, Treas. St. Johns-
bury, No. Cong. Ch. \$10, No.
Ch., Aux., of wh. \$50 by Mrs.
Horace Fairbanks, const.
L. M's Mrs. Walter P. Smith,
Mrs. Robert McKimm, \$25 by
S. F. S., const. L. M. Mrs. H.
B. Davis, \$25 by Mrs. E. A. W.,
const. L. M. Miss Isabel A.
Kinney, \$140.83, Boys' Miss'y
Soc'y, \$20, So. Ch., Aux., of
wh. \$25 by Mrs. Henry Fair-
banks, const. L. M. Miss Orris
Paddock, \$63.50; Barton
Landing, Aux., \$15; Burling-
ton, Aux., \$25; Cabot, Aux.,
\$10; Charlotte, M. B., \$10;
Clarendon, Aux., \$2; Essex
Junction, Aux., \$8.15, Mrs.
M. H. Seaton, \$2; Georgia,
Aux., \$18; Middletown, Aux.,
\$6; Newport, Aux., \$22.13;
Norwich, Aux., \$20; Roches-
ter, Aux., const. L. M. Mrs.
L. M. Wing, \$25; Rutland,
Aux., \$22.07, Y. L. Miss'y
League, \$66; Springfield,
Aux., \$48.58; Pittsford, Aux.,
\$44; Thetford, Mrs. A. H.
Farr, \$1; Westminster West,
M. B., \$20; West Brattleboro,
M. C., \$17; Wells River, Aux.,
\$6, \$622 26

Putney.—Cong. Ch., 5 50

Total, \$627 76

MASSACHUSETTS.

Andover and Woburn Branch.—
Miss E. F. Wilder, Treas.
Chelmsford, Aux., \$5 00

Barnstable Branch.—Miss A.
Snow, Treas. Sandwich,
Aux., \$10.10; Cotuit, Aux.,
\$25; Yarmouth, Aux., \$8,
Postage Fund, \$1.90, 45 00

Berkshire Branch.—Mrs. S. N.
Russell, Treas. Enfield,
Woman's Miss'y Soc'y, \$25;
South Egremont, Buds of
Promise, \$45; Dalton, Aux.,
\$32.05; Hinsdale, Aux., \$16.35, 118 40

Essex No. Co. Branch.—
Mrs. A. Hammond, Treas.
Amesbury and Salisbury,
Union Ch., \$10; West Box-

ford, Aux., \$16; South By-
field, Aux., \$15; Haverhill,
No. Ch., Pentucket M. B.,
\$31.50; West Newbury, First
Ch., Aux., \$12, \$84 50

Essex South Co. Branch.—
Miss S. W. Clark, Treas
Gloucester, Aux., of wh. \$25
is a Thank-offering, \$55;
Beverly, Aux., a S. S. Cl.,
Dane St. Ch., const. L. M.
Miss Abby S. Whitehouse,
\$25, 80 00

Franklin Co. Branch.—Miss
L. A. Sparhawk, Treas.
Orange, Aux., of wh. \$25
const. L. M. Mrs. F. D. Kel-
logg, \$28, Y. L. M. C., \$14, 42 00

Greenwich Village.—Miss L.
A. Parker, 1 40

Hampshire Co. Branch.—Miss
I. G. Clarke, Treas. Ches-
terfield, Aux., Thank-offe-
ring, \$10; Granby, Aux., \$5;
Northampton, Aux., Edwards
Ch. Div., \$33; South Hadley,
Aux., \$36; Westhampton,
Aux., \$50, 134 00

Middlesex Branch.—Mrs. E. H.
Warren, Treas. Maynard,
from a Mother, in Mem. of
Hattie, Mary, and little Vic-
kie, \$6; Natick, Aux., \$12;
Lincoln, M. C., \$10, Aux.,
\$50, const. L. M's Mrs. Mar-
tha E. Whitney and Mrs. Ma-
ry F. Smythe, 75 00

Old Colony Branch.—Miss F.
J. Runnels, Treas. Wareham,
Merry Gleaners, \$25; Fall
River, Miss Buck's S. S. Cl.
of boys, 80 cts., 25 80

Springfield Branch.—Miss H.
T. Buckingham, Treas.
Longmeadow, Aux., \$22;
Ludlow Centre, Precious
Pearls, \$7; Palmer, Second
Ch., Aux., \$10; Springfield,
First Ch., Aux., \$44.50, South
Ch., Aux., \$88 42, Y. L. M. C.,
\$50.73, 222 65

Suffolk Branch.—Miss M. B.
Child, Treas. Roxbury, El-
iot Ch., Aux., \$80; Hyde
Park, Aux., \$13; West New-
ton, Mrs. C. E. Frost, \$1;
Newton Centre, First Ch.,
Aux., of wh. \$25 by Mrs. L.
S. Ward, const. L. M. Mrs.
Mary P. Bliss, \$52; Dedham,
Asylum Dine Soc'y, \$2.20, 148 20

Worcester Co. Branch.—Mrs.
G. W. Russell, Treas. Whit-
insville, Aux., of wh. \$50 by
Mrs. J. Lasell, const. L. M's
Miss Mabel Pa Delford, Miss
Sarah Dawley, \$25 by Mrs.
M. A. Batchelor, const. L. M.
Miss Lucy G. Pond, \$148.50,
Merry Gleaners, const. L. M.

Mrs. Augusta S. Thurston,
\$25; West Boylston, Aux.,
\$8.25; Leominster, Aux.,
\$25; Leicester, M. C., \$7.65;
Baldwinsville, Aux., \$6.25;
Winchendon, No. Cong. Ch.,
\$23.50, S. S., \$25; Worcester,
Woman's Miss'y Assn., Ply-
mouth Ch., \$50, \$319 35

Total, \$1,304 30

LEGACIES.

Boston.—Legacy of Mrs. E. C.
Ford, \$3,000 00

Foxboro.—Legacy of Miss Su-
san Payson, 200 00

Total, \$3,200 00

RHODE ISLAND

Rhode Island Branch. Miss
A. T. White, Treas. Provi-
dence, Beneficent Ch.,
\$393.07, Free Ch., \$50, Elm-
wood Workers, \$25, Friends,
\$8.80; Tiverton, Aux., \$13.50;
East Providence, Aux., \$25;
Pawtucket, Park Place,
\$12.25, \$528 62

Total, \$528 62

CONNECTICUT.

Eastern Conn. Branch.—Miss
M. I. Lockwood, Treas.
Jewett City, Aux., \$3.50;
East Lyme, Aux., \$7; North
Woodstock, Aux., \$16.25;
Pomfret, Aux., \$18, M. C.,
\$8.35; Willimantic, Aux.,
\$15; Taftville, M. C., \$7.50;
New London, Second Ch., of
wh. \$25 by Mrs. J. N. Harris,
const. L. M. Miss Nettie
Woodworth, \$51.90, First Ch.,
Aux., \$48, \$175 50

Hartford Branch.—Miss A.
Morris, Treas. East Granby,
Aux., \$10, M. C., \$16; Elling-
ton, Aux., \$35; Glastonbury,
Y. L. M. C., \$70, Cheerful
Givers, \$30; Kensington,
Aux., \$40, Simsbury, Aux.,
\$48; Tolland, Aux., \$8, 257 00

Marlborough.—A Friend, 40

Total, \$432 90

NEW YORK.

New York State Branch.—Mrs.
G. H. Norton, Treas. Spen-
cerport, Aux., \$30, Cong.
S. S., \$30; Antwerp, Aux.,
\$25; Copenhagen, Aux.,
of wh. \$25 const. L. M.

Mrs. Elmira M. Cuthbertson,
\$50; Seneca Falls, Aux., \$6.70;
Kiantone, Aux., \$8.90; Paris,
Judd M. B., \$2.76; Homer,
Aux., of wh. \$25 by eight
ladies, const. L. M. Mrs.
Walter Jones, \$75; Danby,
Aux., \$25, Y. L. M. C., \$39;
Lysander, Aux., \$30; Hon-
eoye, S. S. Cl. No. 4, \$30;
Pitcher, Mrs. W. W. Warner,
\$2; Flushing, Miss'y Class,
\$1.15; Morristown, Aux., \$12;
Warsaw, Star Band, \$20;
Sandy Creek, Aux., \$17; Bing-
hamton, Faithful Workers,
\$15; Lockport, Aux., \$10;
Buffalo, Aux., \$10; Syracuse,
Mrs. Mary D. C. Gane, \$10;
Candor, Ladies' Miss'y Soc'y,
Cong. Ch., \$5, \$454 51

Deansville.—Ladies' Aid Soc'y,
Cong. Ch., 17 67

Spuyten Duyvil.—A Friend, 1 00

Total, \$473 18

LEGACY.

Walton.—Legacy of Elizabeth
Bassett, \$517 44

Total, \$517 44

OHIO.

North Monroeville.—Mrs. H.
M. St. John, \$2 00

Total, \$2 00

IOWA.

Nugent.—Cong. Ch., \$10 00

Total, \$10 00

CANADA.

Canadian W. B. M., \$167 50

Montreal.—Mrs. Ruth M. Fra-
ser, 5 00

Total, \$172 50

ENGLAND.

London.—Miss S. L. Ropes, \$20 00

Total, \$20 00

General Funds, \$4,765 61
Morning Star, 4 25
Weekly Pledge, 15
Leaflets, 7 14
Legacies, 3,717 44

Total, \$8,494 59

MISS HARRIET W. MAY,
Ass't Treas.

Board of the Interior.

TURKEY.

REPORT OF WOMEN'S WORK ON THE CILICIAN PLAIN FOR 1884 AND 1885.

BY LAURA TUCKER.

WE were in Adana on the 18th of September, ready to gather together the threads of our winter's web of work.

But the weather being still very hot, and the people not yet having returned from their vineyards and summer resorts, we were able to do little more, for a couple of weeks, than settle our house, and prepare for nine months of housekeeping.

At last, October 11th, enough had come in from vineyards and cotton-gathering to warrant the opening of three girls' schools in the city. There were thirty children in the primary, twenty boys and thirty girls in the second grade, and forty girls in the intermediate department, on the first Monday morning—a good beginning. According to the previous station plans, doors stood open, and the teacher sat ready in one room of the Mission-house to receive candidates for the grammar school. Two only came. Disappointed indeed we were after all the cries for girls' higher education in Adana. The teacher stayed by her two, ready to receive more; while Baron Avedis and I set out to visit all the families where there were eligible daughters. During the week we called at sixty houses, enlarging at each upon the value of female education, and inviting pupils to the new school. We found, to our disgust, that girls whom we thought eligible for the school were also upon the matrimonial market. They had, many of them, been at our school the previous year, and learned to read and write and add a little, and had memorized a few Bible stories, and learned how to sew a little, or do fancy work. So they thought themselves quite learned. Their mothers, utterly ignorant of books, thought them quite oracular, and inquired if we wished to make priests of their children. Some were "too large to be seen in the street"; some were "engaged," or just going to be—that is to say, the doting father was negotiating with some unprincipled youth, offering various sums of money as dowry, to get him to take his dear daughter, already too old, having spent fifteen or

sixteen tedious years in this weary world, to be sought in marriage. Perhaps at that very moment the tender mother was expressing her attachment to her beloved offspring by conferring with some neighboring woman anxious to get a young bride into the house to do her washing, scrubbing, and other drudgery. The relation of the young bride to her mother-in-law is that of a menial to an exacting mistress. However, at the beginning of the second week we had eight, and on the third Monday morning we had nineteen, promising girls, though not all in the regular classes, which were, physiology, practical arithmetic, English grammar, and Bible lessons, beginning with Samuel. We formed a second class, taking mental arithmetic from fractions, English and Armenian second readers, Osmanleji primer, and reciting Bible and physiology with the higher class, which, by the way, was composed of younger girls. Friday afternoons were devoted to sewing. Complaints were rife that there was not enough sewing. "What will our girls do with so much book-learning? We want them to learn just sewing and writing." We refused to devote another day to sewing, but as soon as the pupils could handle their needles, we introduced cutting and fitting children's clothes as a part of Friday afternoon's work.

Meanwhile the primary school had increased in number to eighty-five. They had oral lessons in numbers, object lessons, singing, and primer. Yester's room, the one above the primary, was so full that it was thought best to remove all the boys to the boys' school, leaving her with an average of fifty girls, to whom she gave oral lessons in numbers and arithmetic, second Turkish reader, Armenian primer, first lessons in geography, writing, and Bible lessons in Genesis.

In the intermediate, under Jibinly Merurh, a warm-hearted, efficient woman, there were forty-five pupils, arranged in two classes, and pursuing the studies that naturally fall into the intermediate department. The three latter schools were supported entirely by the native brethren; so we felt obliged to comply with the request of the committee to have two afternoons each week devoted to sewing. Many of these had never learned the use of the sewing or crocheting needles. So when, at the close of the term, fifteen pretty fairy zephyr shawls, looking like the product of fairy fingers, and sixty clean, neatly finished pieces of work, consisting of children's dresses, jackets, hoods, sofa-pillows, and tidies were ready for sale, it was thought a great success.

Before the private grammar school had been long in progress, the Moslem neighbors opened their eyes to their neglected duty —

persecution. Boys from twelve to fifteen years of age would hide behind street-corners and snatch the girls' shawls off their heads, and stone them, often with harmless pebbles. Only two of the girls were beaten so as to bear the marks. The girls, none too enthusiastic, began to drop out of the school. Mr. Montgomery appealed to the Government, and a few weeks' quiet followed. At last we sent our servant, Moses, to escort them each way — an efficient plan, at last. But our girls were only twelve besides the bright little fourteen-year-old bride, who came in to learn to read.

In February our leaky roof had to be re-covered. The yard was crowded with noisy workmen, lumber, and tiles. The small room used for school was sunless, damp, dark, and cold — no place for study or recreation. So it was decided to be best for us to go down to one of the rooms under the church-building.

Here we decided to transfer the five most advanced pupils of Merurh's school to the grammar department, making eighteen, almost the original number, many of whom are in training for teachers. The lessons were so combined as to reduce Yeghsa Varshuhi's recitations to five; viz., Armenian Grammar, mental and practical arithmetic, Osmanleji, and writing. Dr. Ohan gave the physiology. I gave the Bible lessons, which, during the year, passed over I. and II. Samuel and Luke, the English, English grammar alternating the latter with the higher arithmetic, in order to train our young teacher in teaching the arithmetic. The examination took place the last of April, and gave general satisfaction to both parents and committee. The schools continued on until June, of course.

Marashli Anna, Bulgarian, acted as Bible-woman, visiting daily from house to house, talking, reading, and often having little prayer-meetings where a few happened to be together. Among those who could read, we distributed lists of Bible verses upon certain subjects. These they repeated at our monthly meetings. It proved an interesting and helpful exercise, and promoted a more systematic study of the Bible. Twenty of the more earnest Christian women devoted one day each week to visiting their Armenian and Greek neighbors, and talking with them of Christ. The verses that they had memorized were a great help in the efforts to do good. Hundreds of families were in this way visited, and influenced to attend public worship. The work done in this way was always reported at "our woman's own meetings" or the monthly meetings. My Sunday-school class, a company of twelve brides and earnest women, proposed prayer-meetings at their homes, in the hope of getting some there who would not come to church. Accordingly the city was divided into eight

mahals, at each of which a little band of twenty or thirty women met two Sunday noons of each month, and by the aid of the teachers, who usually led the meetings, this also added many to the congregation.

It is useless to try to estimate the number of calls one makes in a year; and who can estimate the good resulting from them?

Weddings and engagements stepped in between the Tarsus work and workers, depriving them of a Bible-woman. There were forty pupils in the one girls' school. Being alone at Adana, I had no time to spend there; indeed, I had but two meetings there during the whole year.

ADANA, May 1, 1885.

LIFE IN HADJIN.

Translation of a letter written by the pastor of the Second Church in Hadjin, Turkey, to Miss Spencer.

PRAISE be to God, we are all well. As a church our work is prospering, and, according as you know, we are at work, and await your prayers.

During the last three months four men have joined our little congregation. Mrs. Coffing is working with us as before, Sabbath morning giving the Sabbath-school lesson to the class of men, and on Thursday the lecture to the women. Miss Hollister continues in the school. She has also opened a new society among the women of the two congregations, and is laboring in the young men's league. She is well and strong, and not weak at all. November 23d, on Sabbath day, one hour before divine service, the monthly concert of the women's missionary society was publicly celebrated in the presence of the congregation. It was conducted in a very pleasant manner. There were addresses and reports showing the number of houses without the Holy Book; the number of families without family prayers; the number of houses visited; the number of persons talked and prayed with; the number of women reading; and many other things. It was most delightful and profitable, only Miss Spencer, with the "Home" girls, was not there to sing the song of the bells, "with the lingering echoes of its chimes." If so it had been pleasanter.

I pray that the divine influence of the Holy Spirit may fill and guide, the presence of Christ and blessing of God the Father rest upon, our every plan used—our preaching, Sabbath-school lessons, and committee meetings.

Our committee for the relief of fire sufferers has built more than ninety houses for the poor people. The rest are still to be built.

but, because of the winter, there will be a rest of three months. As soon as the spring opens, the work will be continued.

The Armenians' Relief Committee have not given one para from the relief fund in their hands. Armenian men, widows, and priests have received aid from the Protestants for building their houses, and for this cause have shown, and still continue to show, their gratitude and thankfulness. They are not pleased with the strange, unmerciful actions of the Armenian committee, but are making great complaints, and most justly. On the evening of the 10th they talked with the honorable Mrs. Coffing, and made known their intentions, saying that a good number had decided to become Protestants, and had enrolled themselves as such. I, also, being present for a time, talked with them of the need of leading a Christian life. Dec. 14th more than seventy men, fifteen women, and a number of children came to church, and are still continuing to do so. These are coming because of their anger to the Armenians; but some, being enlightened by the Word, are hopeful persons.

Again we wait your prayers, your special prayers. Kootsi* and I send special *salaams* to you. One who desires your peace.

A teacher in the Hadjin school writes also a pleasant letter, from which we make extracts:—

I reached here (after vacation) about three weeks after school had begun. All the teachers and girls came up the mountain-side to meet us, with great fun and rejoicing.

Reaching the house, I saw many changes. In the sitting-room the boxes of plants had been painted walnut color, and on the side toward Mrs. Coffing's room the vines had climbed up to the book-case. Your large plant (calla) has a little one, and is very beautiful.

Parsek began work in the kitchen the first of November. Mrs. Coffing is much of the time in the kitchen, teaching him. She must look after the city schools, prepare the lectures for the women's meetings, give the Sabbath-school lesson to teachers of the Sabbath-school, take charge of family prayers (also a Bible lesson), and look after the work among the women and the young men's league. How can she keep well through it all?

As soon as I came the girls began to say, "Teacher must go to her room." They could not rest, so I arose and went up. Opening the door, what did I see? Such a beautiful room! I

* His wife.

was astonished. It was adorned with a number of pictures, a new bed, a lounge, rag carpet, stove, curtains at the windows, etc. It was so clean and pretty I turned to Mrs. Coffing and said, "Did you think I was coming from Europe, that you prepared so beautiful a room for me?"

Miss Spencer, you should see our girls! Sweet as they were when you left us, they are now still sweeter, and their faces are full of light, of love, and obedience to their teachers. You know that last year they began to read the Holy Book. When I came, I asked if they had continued, and each one said, "Yes; we read every day." And upon my asking who remembered the verses Miss Spencer left with us, most of them showed me the places in their Bibles, saying they had read them at home.

The new desks have been set up, at last, in the schoolroom, and are very tasteful and convenient; but you should see the Hadjin girls try to sit in them! It is real funny. The carpenters worked very slowly, setting up only four desks a day. I thought then if all parts of them had been made here, it would have been like the old story of the forty-six years building of the Temple. The hillside in front of the schoolhouse has been leveled for a play-ground. Yours and Miss Tucker's flower-beds have been filled with good earth. All is well, and going on nicely, but there is everywhere a great lack, which to do without is very hard. It is Miss Spencer; and when she comes all will be more beautiful and perfect.

Yours, with much love,

TURFANDA.

Home Department.

STUDIES IN MISSIONARY HISTORY.

1885.

CENTRAL TURKEY MISSION, 1845-1870.

Beginnings of the Work by the exiled Bedros at Aleppo and Aintab.

Early Work of Messrs. Thomson, Ford, and Benton.

Aintab: What was accomplished by Messrs. Johnston, Van Lennep, and Smith? Death of Mrs. Nutting.

Aintab: Dedication of First Church Edifice; Death of Mrs. Schneider; Training-school for young men; Formation of the Second Church; Girls' school; Revivals.

Labors of Native Helpers.

Life and Labors of Dr. Azariah Smith.

Marash : Organization of First Church; Revivals, 1859, 1869.

Kessab and Oorfa.

Expulsion from Hadjin : Murder of Mr. Coffing.

Mrs. Coffing's Work in Marash : Girls' boarding-school; Revivals in the school; Growth of schools in the city; Work in the villages.

The back numbers of *Life and Light* and of the *Missionary Herald* furnish material of great interest for this lesson. The next lesson will complete the study of the Central Turkey Mission; the lesson for December will be given to a glance at the work of the present year.

LADY DUFFERIN AND MEDICAL WORK IN INDIA.

The following letter, recently sent to our rooms by Dean Bodley, of the Woman's Medical College of Pennsylvania, has great significance to those who, about the time Lady Dufferin went to India, united in special prayer and effort in behalf of the women of that great empire. In the assurance that the Queen first suggested to Lady Dufferin the great enterprise in which she is engaged, we gratefully recognize the answer to the many prayers that accompanied our memorial to her Majesty. Dr. Anna J. Thoburn, of Calcutta, writes to her *Alma Mater*:—

I WENT yesterday, at the request of Lady Dufferin, the wife of our new viceroy, to talk over plans for establishing dispensaries and training-schools for native women all over India.

The idea was suggested to her first by the Queen, before she left England, and now she is making an effort to carry the idea out. Her plan is to raise a fund in India, from whatever sources she can, and from this support the work.

I am not able to say what salary could be guaranteed, but it would probably be equal, all things considered, to what an ordinary doctor would make at home; and then it would be an assured income, which, of course, is an advantage. Lady Dufferin says that she herself would prefer those who would come as missionaries, but that some object to such. I told her what persons of more experience than myself also say is true—that the natives will choose the missionary physicians in preference to the others.

A new hospital has just been opened in this place (Simla), and the surgeon in charge is anxious to get a lady doctor to take charge of the woman's ward, and one who can train classes of native women for midwives. He is willing to give \$80 per month, and a house; and as living in India is cheaper than at home, this sum is equal to a little more than \$1,000 per year.

What can the Woman's Medical College of Pennsylvania do for India? There will be little trouble, I think, in raising the money needed, for the natives of India are anxious to have their women treated by women. If people at home had a better idea of what India is like, I am sure they would be much more willing to come. I must say that I prefer this land, in many respects, to my own native Ohio, and believe that the work of a doctor is, on the whole, easier here than there, for those suited to this climate, as I seem to be. . . .

In this connection I would say, that only those *alumnæ* who are especially well fitted to be doctors should be sent to India, as the English doctors here scrutinize them most closely. To begin with, they think our system of medical education superficial—that we turn out doctors too rapidly. Whenever I have an opportunity I make as good a defense as possible, but, at the same time, I do think we Americans are in too much of a hurry. I believe, however, that our doctors, as a class, do their work more conscientiously than the majority of those one finds in India.

A recent number of the *Indian Witness* has the following, which is interesting in this connection:—

“While maternity is held in honor, and the mother of sons derives a special dignity from her position, the treatment of all women on the occasion of the birth of children is unimaginably cruel and stupid. The education and civilization of which some classes of native society can justly boast stop short of any attempt to ameliorate this evil, and an English speaking, and, to some extent, thinking, Hindu gentleman still considers that all the assistance which his wife needs in the supremest trial of her life can be sufficiently rendered by a woman of the lowest caste, whose ignorance is her greatest recommendation, since all that she has learned of the art she professes, tends only to make her help more dangerous than neglect. The wretched mother whose husband beats her with a stick because her new-born babe is a daughter instead of a son, is really little more to be pitied than the woman of higher caste, whose life is imperiled and whose health is destroyed by the barbarous customs of the country. The remedy for a state of things which it is unnecessary here to do more than hint at, lies in the proper training of native nurses, and in affording facilities for medical and surgical attendance to those willing to avail themselves of it, by the establishment of lying-in wards wherever hospital accommodation makes this possible.

Lady Dufferin, in interesting herself in a work which commends itself to the hearts and minds of all thoughtful English-

women, has given an impetus to such a movement here, and the Ripon Hospital is to have a lying-in ward. The ladies of Simla are contributing toward the object in view, and Lady Dufferin also has kindly given permission for a popular *fête* to be held in the grounds of the Viceregal Lodge, toward the end of the month, of which she is patroness.

A LADY of our Board says: "I am sometimes wakeful at night, and the thought always comes to me that I am awakened on purpose to pray for China—that vast nation where all is life and activity while we sleep."

A STATE Secretary writes: "Two dollars came to me to-night, which I took up reverently, knowing the heart that prompted the sending. These words accompanied the gift: 'I send it because I am so anxious about that \$60,000.' She has a husband who is a helpless invalid, is full of home cares, yet burdened in heart for our treasury." Would that each of the 75,000 women of the Interior had the same spirit.

THE Woman's Board of Missions of the Interior was represented in the farewell meeting on Thursday, Oct. 8th, by Miss Ella T. Bray, of Kenosha, Wis., who goes as our missionary to Adana, Turkey, to assist Miss Laura Tucker. Miss Tucker's letter in this issue shows how bravely she has held on alone, there, and how great is the need of more laborers.

TO AUXILIARIES.

WHEN this number reaches our readers our Treasurer's books will have been closed for the year. That phrase recalls the terror with which, as a child, I used to think of the closing of the book of record of my life, to be opened only at the judgment. How I used to wish there might be a possibility of changing that record, if it should be against me. This year's record can no more be changed than that. If we have not kept our pledges, they stand forever as witnesses against us. But the

ANNUAL MEETING

opens new books for us here. Let us begin aright. And, first, let nobody who can possibly be at St. Louis, fail to go in time to attend the mass meeting Tuesday evening, November 3d, or, at least, to be present at the opening session, Wednesday morning, November 4th. The missionaries from China, Turkey, and India, the reports and discussions on Senior, Junior, and Juvenile work, will surely interest all. Four classes especially, need the meeting:

(1.) State secretaries, that they may know the aims and methods of the Board. (2.) Leaders of auxiliaries, for they will find hints and suggestions given there by both example and precept. (3.) Leaders of young ladies' societies, for they will give and receive so much enthusiasm that they will gain new consciousness of their power to help. (4.) Leaders of mission bands, for they need to catch some of the electric power of the meeting to keep them charged through the year with all the purpose, and system, and faithfulness they hope to communicate to the children. Children's work will be presented by earnest, practical workers.

We need everybody who is interested to help bind our Board as by strong cables to its duty of courage, energy, vigilance, and prayer unceasing. Let no one say she is not needed. The little strands of hemp that make the great cable are easily broken, and of little use alone, but bound together what power can destroy them!

And we especially want a representative from every church in the Interior that is not interested. Such a representative would go back to be the entering wedge that would open a way for missionary enthusiasm and purpose enough to revive the Church in all its departments.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

FROM AUGUST 18, 1885, TO SEPTEMBER 18, 1885.

ILLINOIS.

ILLINOIS BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Buda*, 8.60; *Canton*, 38.15; *Chicago*, Union Park Ch., 50, First Ch., 30, New Eng. Ch., 20, Western Ave. Ch., 22, South Ch., of wh. 25 from H. M. B., to const. L. M. Mrs. C. W. Brown, and 25 to const. L. M. Mrs. E. O. Hills, 50; *Chebanse*, 7.76; *Englewood*, M. S. Taylor, 3; *Granville*, 10; *Harvard*, 6; *Kewanee*, 15; *La Harpe*, 4.78; *Lombard*, 10.50; *Oak Park*, 40; *Princeton*, 36.15; *Providence*, to const. L. M. Mrs. E. A. Paddock, 25; *Prospect Park*, 9; *Rantoul*, J. S. Renner, 2; *Rockford*, 2d Ch., 49.55; *Roseville*, 4.50; *Ross Grove*, 19.36; *Springfield*, 66.35; *Sycamore*, 10; *Thawville*, 7.50; *Toulon*, 7.95; *Udina*, 10; *Washington Heights*, Mrs. Mary E. B.

Howe, 5; *Wheaton*, Mrs. W. R. Guild, 5; *Wythe*, 10, \$583 15
JUNIOR: *Hinsdale*, Earnest Workers, 50; *Illini*, Y. L. S., 26; *Rockford*, Y. L. S. Rockford Fem. Sem., 10; *Sandwich*, King's Daughters, 30; *Springfield*, Jennie Chapin Helpers, to const. L. M. Electa W. Sutton, 26.50, 142 50
JUVENILE: *Chicago*, New Eng. Ch., M. Star certif's, 2; *Evanston*, Children's Asso., 9; *Lombard*, S. S., 13; *Wyoming*, S. S., 1.55, 25 55
THANK-OFFERINGS: *Chebanse*, 7.30; *Evanston*, Children's Asso., 1.80; *La Harpe*, 2; *Marseilles*, Helping Hands Diamond off., 30; *Rockford*, 2d Ch., 47.50; *Roseville*, 4.35; *Sycamore*, 10.25; *Toulon*, 13.80; *Wilmette*, Agnes Smith, 5, 122 00
LEGACY: *Toulon*, Mrs. Rhoda E. George, 50 00
Total, \$923 20

IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Anamosa*, 17.36; *Algona*, 3.80; *Blairstown*, Mrs. J. H. French, 2; *Burlington*, 67; *Bell Plain*, A few friends, 3; *Clinton*, 10; *Cedar Rapids*, Mrs. L. B. Stephens, 40; *Cedar Falls*, Mrs. C. Townsend, 5, Mrs. A. G. Thompson, 2, Mrs. L. C. Gibbs, 2; *Chester Centre*, 35.38; *Durant*, 5; *Davenport*, 16.25; *Eldora*, 10; *Fairfield*, 10; *Fayette*, 10; *Green Mountain*, 27.60; *Gilbert Station*, 6; *Grinnell*, 83; *Genoa Bluffs*, 5.25; *Glenwood*, 19; *Independence*, 10; *Iowa Falls*, from sale of gold chain bequeathed by the late Mrs. Mary Wright, 50; *Keokuk*, 24; *Lyons*, 23.08; *Miles*, 12; *Marion*, 12.50; *Mt. Pleasant*, 31.50; *Mason City*, 3.30; *New Hampton*, 5.46; *Postville*, 10; *Shenandoah*, 6; *Sabula*, 5; *Salem*, 10; *Traer*, 50; *Toledo*, 6; *Wilton*, 4; *Waucoma*, 10; *West Mitchell*, Mrs. Elmer Butler, 5, \$657 48

THANK-OFFERINGS: *Grinnell*, 63.73; *Glenwood*, 25; *Lyons*, 26.12; *Marshalltown*, 3, 117 85

JUNIOR: *Des Moines*, Plymouth Rock Soc., 9.40; *McGregor*, Y. L. M. Band, 20; *Mason City*, Soc. of Christian Endeavor, 3; *Marengo*, O. B. M. Soc., 30 cts.; *Chester Centre*, King's Daughters, 16, 48 70

JUVENILE: *Davenport*, Sunbeams, 5.35; *Durant*, S. S., 7; *Lyons*, Children's Soc., 13; *Mt. Pleasant*, S. S., 4.50, 29 85

Total, \$853 88

KANSAS.

KANSAS BRANCH.—Mrs. A. L. Slosson, of Leavenworth, Treas. *Carbondale*, 5; *Eureka*, 10; *Leavenworth*, 5; *Stockton*, 3, \$23 00

THANK-OFFERING: *Sabetha*, 13 50

Total, \$36 50

MICHIGAN.

MICHIGAN BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. *Alamo*, 5; *Bridgeport*, 3.25; *Detroit*, Woodward Ave. Ch., 32; *Eaton Rapids*, 10; *Portland*, 15; *Romeo*, 25, \$90 25

JUNIOR: *Detroit*, Woodward Ave. Y. L. M. Soc., 9; *Jackson*, Y. P. M. Circle, 35; *Litchfield*, Y. P. M. Circle, 5, \$49 00

JUVENILE: *Detroit*, Trumbull Ave. S. S. Infant Class, 12; *Eaton Rapids*, Cheerful Workers, 1.31, 13 31

MORNING STAR MISSION: *Bridgeport*, Morning Star Mission Band, 1 50

THANK-OFFERINGS: *Ann Arbor*, 82.86; *Detroit*, Woodward Ave. Young Ladies' Miss. Soc., 9.10; *Eaton Rapids*, 3.35; *Grass Lake*, 12.10; *Summit*, 7.85; *Union City*, 12.50. 127 76

Branch total, \$281 82

A Friend, per Mrs. J. Porter, 75 00

Total, \$356 82

MINNESOTA.

MINNESOTA BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. *Austin*, 33.10; *Clearwater*, 3; *Cottage Grove*, 12; *Duluth*, 13; *Elk River*, 7; *Excelsior*, 6.13; *Fairmont*, 3.50; *Faribault*, 65; *Fergus Falls*, 5; *Glyndon*, 21; *Hamilton*, 3; *Litchfield*, 1.35; *Little Falls*, 3.05; *Mankato*, 11.88; *Mantorville*, 1; *Mazeppa*, 6; *Medford*, 4.88; *Minneapolis*, First Ch., Aux., 43.50, Mrs. Pratt, 11, Mayflower Ch., 5.27, Pilgrim Ch., 26.48, Plymouth Ch., 221.52, Union Ch., 13.63; *Northfield*, 49.27; *Ortonville*, 5; *Owatonna*, 18.81; *Plainview*, 6; *Rochester*, 15; *Rushford*, 9; *St. Charles*, 15.50; *St. Cloud*, 11; *St. Paul*, Park Ch., 25, Plymouth Ch., 74.27; *Sauk Centre*, 30.58; *Wabasha*, 7; *Waseca*, 14.61, \$802 33

JUNIOR: *Austin*, Jr. Miss. Soc., 29.21; *Excelsior*, Y. L. M. Soc., 20; *Faribault*, Helping Hands, 30; *Glyndon*, Gleaners, 10; *Minneapolis*, First Ch., Y. L. Soc., 16, Earnest Workers, 30; *St. Paul*, Atlantic Ch., Y. L. M. Soc., 25, Plymouth Ch., Y. L. Soc., 40, 200 21

JUVENILE: *Elk River*, M. Band, 5.68; *Litchfield*, Friends, 35; *Minneapolis*, Plymouth Ch., Y. P. Soc., 20; *Owatonna*, Merry Hearts, 27; *St. Paul*, Plymouth Ch., Mrs. Fanning's S. S. Cl., 7.24; *Wabasha*, Young Folks' Band, 7, 67 27

Total, \$1,069 81

MISSOURI.

MISSOURI BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Amity</i> , 10; <i>Carthage</i> , 25; <i>Kansas City</i> , Clyde Ch., 18.48; <i>Hannibal</i> , 12; <i>St. Louis</i> , Pilgrim Ch., 5.60; <i>Breckenridge</i> , 20, which with 5 from Juveniles, const. Mrs. Josie Read L. M.; <i>St. Joseph</i> , 8.55; <i>Cameron</i> , 9; <i>Sharon</i> , 1.50,	
THANK-OFFERING: <i>Hannibal</i> ,	\$110 13
JUVENILE: <i>Breckenridge</i> , 5; <i>Bevier</i> , Busy Bees, 7; <i>St. Louis</i> , 3d Cong. Ch., Coral Workers, 10,	2 30
MORNING STAR MISSION FUND: <i>St. Louis</i> , 3d Cong. Ch., 4; <i>Kansas City</i> , Clyde Ch., Cheerful Givers, 3.50,	22 00
	7 50
Total,	\$141 93

NORTH DAKOTA BRANCH.

Mrs. R. C. Cooper, of Coopers-town, Treas. <i>Cooperstown</i> , 12.50; <i>Jamestown</i> , Mrs. M. S. Wells, 5,	
	\$17 50
Total,	\$17 50

SOUTH DAKOTA BRANCH.

Mrs. H. H. Smith, of Yankton, Treas. <i>De Smet</i> , 3; <i>Sioux Falls</i> , 25; <i>Yankton</i> , 14.35,	
	\$42 35
Total,	\$42 35

NEBRASKA.

WOMAN'S MISSIONARY ASSOCIATION.—Mrs. Geo. W. Hall, of Omaha, Treas. <i>Albion</i> , A Friend, 2; <i>Columbus</i> , 10; <i>Camp Creek</i> , 6; <i>Genoa</i> , 5; <i>Harvard</i> , 3; <i>Irrington</i> , 15; <i>Milford</i> , 5; <i>Steele City</i> , 10; <i>Springfield</i> , 7.50; <i>Weeping Water</i> , 11.50; <i>York</i> , 9; <i>Lincoln</i> , certificates, 25 cents,	
	\$84 25
Total,	\$84 25

OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Andover</i> , 16.64; <i>West Andover</i> , 6.83; <i>Clarksfield</i> , 2; <i>Conneaut</i> , 19.50; <i>Cuyahoga Falls</i> , 4.57; <i>Randolph</i> , 5; <i>Wakeman</i> , 42.88, of wh. 30.38 thank-offering,	
JUVENILE: <i>Elyria</i> , Opportunity Club, 10; <i>Unionville</i> , S. S., 2.62; <i>Wakeman</i> , Reliance Band, 2,	\$97 42
	14 62
Total,	\$112 04

WISCONSIN.

WISCONSIN BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Arena</i> , 6.83; <i>Antigo</i> , 8.25; <i>Baraboo</i> , 10; <i>Beloit</i> , 2d Ch., 10; <i>Brandon</i> , 2.75; <i>Big Spring</i> , Mrs. H. Hatch and J. Keith, 1.25; <i>Bloomer</i> , 2.20; <i>Bloomington</i> , 5, thank-offering, 5.85; <i>Darlington</i> , 5; <i>Evansville</i> , 4.30; <i>Eau Claire</i> , 25; <i>Fon du Lac</i> , 15; <i>Ft. Howard</i> , 8; <i>Ft. Atkinson</i> , 3.72; <i>Green Bay</i> , 35; <i>Hammond</i> , 4; <i>Hartland</i> , 20; <i>Kaukauna</i> , 1.50; <i>Lancaster</i> , 20, thank-offering, 10; <i>La Cross</i> , 45.25; <i>Madison</i> , 6.53; <i>West Salem</i> , 3.50; <i>Prairie du Chien</i> , 2.35; <i>Platteville</i> , 30.25; <i>Racine</i> , 79.79; <i>Stoughton</i> , 6; A. B. S. (14) and State of Wis. (11), to const. Miss Emily Bissell L. M., 25; <i>Sharon</i> , 10.50; <i>Sparta</i> , 22.40; <i>Shopiere</i> , Hadjin Home, 7; <i>Viroqua</i> , 5; <i>Wauwatosa</i> , 43.47; <i>Windsor</i> , 36.65; <i>Whitewater</i> , 22.25; <i>Watertown</i> , 27.18,	
	\$586 72
JUNIOR: <i>Arena</i> , Bridge, 7.05; <i>Eau Claire</i> , 50; <i>Fon du Lac</i> , 10; <i>Green Bay</i> , 4.50; <i>Madison</i> , 50; <i>New Lisbon</i> , 30 cts.; <i>Wauwatosa</i> , 30,	151 85
JUVENILE: <i>Eau Claire</i> , thank-offering, 15; <i>Lancaster</i> , Shining Lights, 2.25,	17 25
MORNING STAR: <i>Arena</i> , Willing Workers, 10; <i>Evansville</i> , Little Gleaners, 7.50; <i>Eau Claire</i> , S. S., 10; <i>Hartland</i> , Miss. Band, 2.50; <i>New Lisbon</i> , 20 cts.; <i>Stoughton</i> , 20 cts.,	30 40
	\$786 22
Less expenses,	25 72
Total,	\$760 50
MISCELLANEOUS.	
Sale of leaflets, etc., 64.49; of mittens donated, 1.25; of "Life of Coan," 3,	
	\$68 74
Total,	\$68 74
THANK-OFFERINGS.	
At Mission Rooms, Chicago, Aug. 21, 153.80. Later, from Mass., three friends, 15. From Iowa, a friend, 10; an old friend, 2; a "shut-in," 1. From Beloit, 1. From Ill., H. M. B., 2; S. B. B., 2,	
	\$186 80
Total,	\$186 80
Receipts for month,	\$4,654 32
Previously acknowledged,	25,947 41
Total since Oct., 1884	\$30,601 73

Board of the Pacific.

MRS. CLERICUS' WISDOM.

BY LUCY MOOAR, OF OAKLAND, CAL.

MRS. CLERICUS was the minister's wife, and lived in the manufacturing town of Pine Brook, and I don't want you to begin her acquaintance under the impression that she had the wisdom of Solomon: indeed, her neighbor, across the street, Mrs. Peterson, even went so far as to splutter out one day in a fit of desperation, "Of all women livin', Mrs. Clericus is the foolishest. There's no head nor tail to her."

I was visiting with Mrs. Clericus when the above remark was imparted to her by one of those kindly intentioned neighbors as common in Pine Brook as elsewhere. Mrs. Clericus winced a little, but got along with her sympathetic neighbor without giving her any more unpleasant remarks to carry back to Mrs. Peterson, which I thought was quite a triumph of grace.

When the door was shut, and we were left alone together, she turned to me and said, with a curl to her lip but with a tear in her voice, "Pleasant, isn't it, Kate, to hear what your neighbors think of you? I don't know that I regret the want of tact, but to be without a head in this intellectual nineteenth century is to be without everything; and do you know, Kate, sometimes I believe myself that I haven't any head—at least, not any level head. You and I were talking foreign missions just before Mrs. Tellall came in. Do you know what a twist-head I am about foreign missions? Some days I read some interesting intelligence from the field, or an inspiring story or biography, and my eyes are full of tears and my heart full of prayers, and my fingers tingle to their tips to be at work for so divine a cause. And then perhaps I will take up something else,—Rose Terry Cooke's story in the *Congregationalist*, that was the last thing,—and I will really get to wondering if foreign missions are any use, and whether it would not be better to devote our time and money to the bettering of the crying evils at home. Why, I even go so far as almost to think that we are making things harder for the poor heathen by bringing them to the light, and giving them the chance to refuse it. It's a curse, isn't it, Kate, to have a head like mine, which sees so many sides of so many questions? Give me the woman of one idea, who sees it plainly, and goes after it without a doubt that

she is after the idea best worth having in the world! She accomplishes something!"

So Mrs. Clericus had her little say, and you see, perhaps, the foolishness of it, and do not have much sympathy for so wavering-minded a person, "driven of the winds and tossed." But I give you this scene because I happen to know that my friend Rebecca Clericus, with her unstable mind, has considerable of the wisdom of the heart, and I want to tell you about it.

It was five years ago that Mrs. Clericus first went to Pine Brook, and she was appointed to try to collect some money for the Woman's Board. I was there when collecting-time came around, and so she took me with her as a kind of "moral support."

We first went up Broad Street, and turned down the lane to call at Mrs. Goodsy's. I remember there were some chairs and a melodeon in the parlor, but I remember Mrs. Goodsy herself better—a tallish, "fat as a match" kind of a woman, all of a width, with pale cheeks, straggling hair, and a shabby gown. Becky was hurried, so she sailed boldly in.

"I have come to see if you wouldn't like to contribute something to the Woman's Board, Mrs. Goodsy. I see that the former collector has your name down on her list. The Board is a little behind, this year, and needs all the help we can give it."

Mrs. Goodsy gave a thin, watery smile, tried to look equal to the occasion, coughed a little, and said mildly: "Mr. Goodsy, he says he hain't got no money to throw away on them foreners. There's Vévy—since we got the melodeon she takes music lessons, and Maudy and Claudy has to have new aprons all the time, and all the money that comes in seems to be swallowed up as fast as we git it. I'm makin' some dresses now for Maudy and Claudy, all tucked and fixed up fine. Wait a minute," for we had risen to go, "and I'll fetch 'em;" and off she ran.

"Maudy, and Claudy, and Vevy, indeed!" fumed I; "I hope, Becky," —

"Hush!" said Becky; and in came Mrs. Goodsy with the "fine" dresses, fifteen tucks in each, and ten-cent lace in cascades everywhere.

"Ain't the lace waterfalls pretty? an' there's goin' to be pink bows on 'em," said the proud mother. Becky looked at the dresses and replied: "It's real pleasant to make pretty things for the children, isn't it, Mrs. Goodsy? I am so glad Genevieve can take some music lessons. Let her come round to my house; I have some easy duets which I think she would like to play over with me."

We moved toward the door, and as we said our good-byes, Mrs.

Goodsy, hesitating a little, turned to Becky, saying, "I'm real sorry there wasn't anything for the missions, Mrs. Clericus. When does the money have to go? Perhaps I might save some egg-money, if I tried real hard."

"I think I will wait about a month before sending it down," returned Becky. "We shall be ever so glad to get even a little help from you. I'd like two dozen eggs myself on Saturday; if the twins will bring them, I will send you that apron pattern you wanted."

"Now we'll go to Mrs. Smith's; she lives right across the street;" and Becky pulled me along before I had a chance to relieve my mind concerning the feminine follies of Mrs. Goodsy.

Mrs. Smith met us with a somewhat sour look, and took us all in from head to foot. I was so glad we had on our gingham dresses and thread gloves.

"You have not been here very long, Mrs. Smith, but I thought perhaps you would like to join our auxiliary to the Woman's Board."

"What's it for?" briefly asked Mrs. Smith.

"Why, to support lady missionaries in foreign lands, and to help build schools, and do Christian work for the heathen."

"Heathen enough round here. Such a whiskey-saloon, gad-about, scandal-mongering place I never seen in all my life!" snapped Mrs. Smith. "Begin at home, and stay there till you've done something; that's my rule. If I have any money I guess I kin find use for it here, without going to Feejee, or any of them outlandish places."

"Yes, there's always plenty to do everywhere; and those who don't like to go abroad can fill their hands at home easily enough," said Becky. "It's just come to me, Mrs. Smith; but I wonder if you aren't just the woman my husband and I are looking for. We have found some poor girls among the factory hands who want to learn sewing and plain housework, and perhaps you could help them. You are praised all about as such a good housekeeper."

"Yes, I reckon I know a thing or two about housekeeping. Them premiums on the wall I got for my bread and pies at a fair last year;" and Mrs. Smith began to look somewhat less vinegary, and said she'd think about "them gals;" perhaps she could "give 'em a lift." "I ain't nowise averse to helping them that needs it, but I hain't got no call to them that's way off across the ocean."

As we went out of the gate I said to Becky: "Well, what have you gained by going there? I don't see why women are so narrow as not to be able to see outside of their own dooryards."

"Oh, she'll come around, Kate; never fear. If I can only get them started a little! Now we will go to Mrs. Jessup's."

Mrs. Jessup was a young bride, in her little, fresh, new home—a pleasant, roly-poly little woman, full of smiles and blushes. She would ask "Will;" he never liked to have her spend any money without asking him. "Will," explained Becky, on our way down the street, "is as close as two Jews, but that soft little woman thinks he's perfection. We shall not get any Board money there."

The next person we called on was Mrs. Holt. She seemed surprised when our errand was made known. "Why, I gave to that last year!" cried she (as if "that" were able to convert the whole world in one year). "I don't like to belong to societies which are always coming around. One can never feel settled and easy."

"Well, it isn't such a very easy thing to convert the world, you know. The societies have to keep working and working away, and we want to help them along as much as we can, don't we?"

"I suppose so," admitted Mrs. Holt, perceiving that this was the proper thing to say. "I don't know anything about those things, and I don't like to think about them; however, if Mr. Holt will give you the money I don't know as I object. But I don't want to ask him; you know he is always ready to give to everything, so you call at the office and ask him."

"Becky," cried I, as I saw her heading for the office, "you surely are not going to collect that money from Mr. Holt, flung at you that way!"

"Yes, indeed," smiled she. "Mr. Holt is generous; I have only to ask for it. It will pay for just as much as yours or mine."

"But the spirit, Becky, the spirit!"

"She has no begrudging spirit, Kate. It is only that she does not know, as she says. She needs help. Who knows but the money which Mr. Holt pays for her will be one of the drawing-strings?"

"Do these women attend the missionary meeting, Becky?"

"Missionary meeting!" I wonder if you know what you are talking about, Kate! There's never been a missionary meeting in this town. I keep urging Mr. Clericus to start a missionary concert, and he's going to, but he hasn't quite spurred up his courage yet. I shall not let him rest: I am determined that before another year we shall have a missionary concert and a ladies' meeting; yes, and a young folks' band, too. A day like this is a fire in my bones!"

[Concluded in next number.]



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